THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

THE YAMUNA—II.

By K. S. Ramaswami Sastri, B.A., B.L.

One holy night beneath the clouded skies
The Child Divine who was the Lord of all
Was brought to thy sweet stream which heard the call
Of Vasudeva blessed, pure, and wise:
"The Lord of all the worlds in humble guise
Has come upon this joyless earthly ball
To spread the reign of Love and from sin's thrall
To save the world and make it Paradise."
Thy conscious waters had a sudden pause
Thrilled to thy inmost core by His sweet sight
And glad to work out well His sweet decrees.
And he the parent of the Causeless Cause
Then bore across thy stream the world's Great Light
Betwixt thy waters stilled in utter peace.

The Hindu Message

THURSDAY EVENING 18, APRIL, 1918.

The Policy of Internments.

We must congratulate Government on its return to a more moderate and rational policy in regard to the internment of Indians without trial. In Bengal, especially, Government had locked up hundreds of people in an arbitrary manner under the extraordinary powers it possessed under the notorious ant-diluvian Regulation III of 1818 and under the specially-passed Defence of India Act, 1908. Several young men had been snatched away from their homes, even without the knowledge of their parents or guardians. In one case, even a student of the famous Bolpur School of Sir Rabindra Nath Tagore had been arrested and deported, and it was only his powerful intercession that saved the lad from the sad fate which would otherwise have overtaken him. The result has been that clouds of suspicion and unrest have gathered round the policy and action of the Government, and everywhere the popular discontent has manifested itself in the holding of public meetings,—more especially, in all the Provincial metropolitan cities, and leading towns.

At the meeting of the Imperial Legislative Council on the 19th ulto., the Hon'ble Babu Surendra Nath Banerjea, the Nestor of Indian politicians, moved a very moderate resolution, asking for an Advisory Board to deal with cases of internment. The object of the resolution was not to weaken the authority of Government or to embarrass it, but only to help it in the exercise of the extraordinary powers it had assumed under the two Acts already mentioned, the old Regulation III of 1818 and the new special law of 1908 known as the Defence of India Act. If such a Committee or Board were appointed, it would help Government in arriving at a satisfactory conclusion in each case of proposed detention, and thereby justice would be done to the accused. Such a Committee had now become an absolute necessity for various reasons. In the *first* place, Government had avowedly committed a serious error of judgment in one case at least,—that which has become notorious as the Sindhubala case. In the *second* place, complaints had frequently been made that political prisoners were being confined in solitary cells. In the *third* place, in various cases reports had been spread about the breaking down of health, even to the point of insanity, among the detenus. *Lastly*, the present Governor of Bengal had declared himself in favour of such committees. Also, in 1908, Lord Morley had insisted on the need of holding a public inquiry in every case before the taking of action leading to deportation and detention.

The Hon. Babu Surendra Nath Banerjea effectively disposed of the objections to the proposed Committee or Board. An Advisory Board could only advise, and the Government was not bound by its opinion, and its power and responsibility remained the same as ever. No fear need be entertained regarding the safety of the lives of the persons appointed to the Committee, as the lives of the members of the various special tribunals which had tried and punished men accused

of political offences had been perfectly safe. Lastly, the Rowlatt Committee which had been constituted in Bengal was not meant to deal with individual cases of detention, but only investigated the allegation regarding the existence of a wide-spread conspiracy in Bengal and would advise the Government on the measures, if any, needed to deal with it.

The Government admitted how "imperative it had become to satisfy public opinion" in this matter, and would ask Local Governments to appoint Advisory Boards "consisting of one English and one Indian officer of judicial experience, one of whom must be a High Court Judge, to sift evidence and enquire into the cases." They also admitted that "a good deal depended on the personnel of the Committee," and that "it should be such as to inspire public confidence." They added:—"We would ask the Local Governments to associate an educationist with the visiting agency."

All this is well, but we would like to ask why and how this revolutionary movement in Bengal has come into existence within the last few years, and why a revolutionary unrest, though unaccompanied by violence, has spread over the whole country from the Himalayas to the Cape Comorin. We think that it is time to satisfy the aspirations of the people for "*self-determination*" regarding the constitution of the Indian Government. Long ago, the greatest figure of the Nineteenth Century in England's politics—the late W. E. Gladstone—pleaded for "a real, living representation of the people" of India in the working of the constitution of the Government here. Nearly thirty years have passed since then, and we are still asking for the same boon. The lot of the Indian masses and multitudes is worse now than it was a generation ago, and the people feel that, if a change is to take place, it can only be when they are in a position to determine their own future in respect of industry, commerce, and, above all education. Let our Government resolutely embark upon the granting of a full and satisfactory measure of self-determination, and India will return to its usual condition of calm and contentment.

Theosophy and National Life.

Such was the title of the address recently delivered at the South Indian Theosophical Convention, Adyar, by Mrs. Besant. We do not think this a suitable occasion to discuss the general Theosophical doctrines expounded by her. We wish merely to deal with her ideas in regard to national life and her expositions of Hindu thought and culture in the course of her address.

We do not find any warrant in our holy scriptures for the view that a hierarchy divided into seven groups is carrying on the world's activities. She calls one of these groups as the governing group and then proceeds by some anxious intellectual process not realisable by us to connect the sage Narada with it. She says:—"In the Hindu Puranas and Itihasas we find one name—Narada—who went about the world and stirred up wars, for a war from the standpoint of the hierarchy is not as a war looked at from the standpoint of man. From the standpoint of the Hierarchy, war is a thing by which certain purposes are brought about quickly, which otherwise would have to be delayed for ages."

It is rather difficult to realise the divinity of war even after such apologetics by such a personage. War is due to the baser elements of man—greed and hate—and no one should praise it in the name of religion, though it may have a few beneficial social and political results produced at an enormous cost. But let that go. Why drag in the holy name of Narada—the prince of all lovers of God ever busy with the blessed mission of turning all hearts Godward—into the heat and turmoil of war and carnage? He has been described in our sacred books as going from place to place with the *Veena* in his hands and God's sweet name on his lips.

गायन्नारायणकथां सदा पापभयापहाम् ।
नारदो नाशयन्नेति नृणामज्ञानजं तमः ॥
अहो देवर्षिर्धन्योऽयं यः कीर्त्ति शार्ङ्गधन्वनः ।
गायन्माद्यन्निदं तन्त्यारमयत्यातुरं जगत् ॥

Then comes the astounding declaration that one of the Hierarchy is in charge of each nation and that "at the head of India is a great Rishi who has come along the line of evolution of an Indian Rishi." This invisible sovereignty of the Rishi was probably conferred on him by the "great ruler of gods and men" and he has very likely deposed Indra and his subordinate gods who were assigned certain special functions of control and guidance of the earth and other spheres by God according to Hindu Scriptures. The control and direction of state activities being the *summum bonum* of existence according to the modern philosophy of life, *rishis* have probably transferred their allegience from God to the *zeit-geist* and have partitioned the sovereignties of the world in an invisible way. But what s the meaning of "the line of evolution of an Indian Rishi"? Perhaps the attainment of *rishihood* is not a matter of individual spiritual striving, but is a slow accretion to the national endowment like acquisition of worldly treasures.

We are then told that "Theosophical truths put the theory forward definitely that religion must be an integral part of education." We have always thought that it was in India alone that it had been realised all along that teaching and studying should be integral portions of a worshipful life and that the highest aim of education as being the sole means of self-realisation was steadily kept in view. But perhaps what we are now told is an instance of the frequent intellectual phenomenon of the rediscovery, often in a fragmentary and mutilated form, of what had been already discovered, followed by the apotheosis of the rediscoverer which is in due proportion of the forgetfulness of the greatness of the original discoverer of the truth.

She then says that Theosophy develops national life by teaching religion. But the only question that should be asked and answered is, what is the Hindu Religion that is sought to be imparted to our youths by the new agencies? Hinduism is such a rich complex of doctrines and practical means of attainment of purity and spirituality that none but those who have been born into it and have been loyal to it from birth can guide the life of the nation in such a way as to maintain the distinctive graces of our inner life and to preserve, for sweetening and irradiating the earth, the rarest and brightest of the cultures of the world.

Notes and Comments.

The Editor of the *Indian Social Reformer* in the issue dated 7th April 1918 of that self-laudatory weekly says that the standpoint of the *Hindu Message* is "pseudo-Hinduism" and will not be recognised by orthodox Hindus as their own, and that it is not "the standpoint which naturally belongs to orthodox Hinduism but is the outcome of antagonism to Western thought." Perhaps the editor thinks that twenty-eight years of virulent and relentless attacks on the Hindu social polity is the best qualification to understand the orthodox Hindu standpoint. The *Hindu Message*, stands for the highest Indian thought in the realms of social and spiritual life, and seeks to build the highest Western thought into our national life without surrendering our soul's royal prerogative of self-determination. If the editor of the *Indian Social Reformer* discovers therein an antagonism to Western thought, we are afraid that the antagonism is not to the highest Western thought but to the editor's pseudo-Western thought which in ignorance of the highest lessons of Eastern and Western culture seeks to run amuck among our long established social institutions and overturn the fine acquisitions of traditional culture. Perhaps he regards himself as the summation of the entire Western thought. In his review of our article on "*The Hindu Maiden's Bashfulness*" wherein he refers in a tone of supercilious and patronising superiority to us as a "sapient scribe," he clearly shows the cloven foot. He is, or seems to be, unable to distinguish between that supreme charm of modesty and self-effacement which is the true source of the Hindu maiden's attractiveness to her husband whom she regards and reverences as the jewel of her soul and the seductive charm of coquetry which is the result of the institution of courtship. This supersapient scribbler seems to think that marriages which are the result of free marital choice by the persons seeking union have a special charter of happiness here and hereafter. As Mr. Gerrard well says: "In a chapter on The Impersonality of Sex, Shaw proves conclusively that the specific relation which marriage authorises between the parties does *not* of itself include all the higher human relationships. It does not necessarily imply affection, congeniality of tastes, similarity of habits, suitability of class. The most disastrous marriages are those founded exclusively on the sex relationship. The most successful, so Shaw thinks, are those in which it has been least considered. Moreover, it is beset with the wildest illusions for those who have had no experience of it." Our parents and our children and our prosperity and fame are beyond our control and are God's gifts to us in proportion to our deserts. May not our dear companions in life be equally God's gifts to us? Further, if self-control and renunciation be the true joy and glory of life, a free and uncontrolled response to the call of the senses in the matter of mating is not the best way of attaining that end. Our marital ideals have produced the highest examples of fidelity and felicity known to literature or life and we cannot leave them to follow this supersapient scribbler's call. Hence it follows that the education given to our girls should be in harmony with our marital ideals and our ideals of life here and hereafter and must be such as will not expose them too much to the bold and impure gaze of men untrained in the fine arts of self-control and purity but will make their lives heavenly gardens which are full of beauty's blossoms and love's golden fruitage sheltered alike from the burning heat of passion and the freezing cold of benumbing toil. Whatever else we may have to sacrifice before the altar of the grim godlet who presides over the *Indian Social Reformer* we cannot and will not victimise our gracious Indian womanhood there.

* * *

The Revd. Underwood finally takes for comment the Bhakti aspect of our religion, and here one can only feel astonished at his flights into the region of prejudice,—flights which are on a perfect level with the examples we have given, and shall also now give, of his descents into the region of ignorance and misconception regarding Hinduism, and its doctrines of Karma and Jnana.

* * *

Let us first see what he has to say of the *origin* of Bhakti. He says :—"I take it that it is the hopelessness of the situation created by the Karma doctrine which hung like a nightmare over millions of souls and the craving of the human heart for a personal deity and a God of grace that gave so much impetus to Bhakti religion in India. Men had had a surplus of intellectualism and yearned for a God who should be real and near." Here Mr. Underwood clearly holds the view that the conception of faith in a personal God who loves and is loved is of later date than the doctrines of Karma and Jnana. Nothing can be a greater mistake. For, according to Hindu religion, the fruit of Karma can only be bestowed by a personal God ; and no Karma can be worth the name unless performed as the mandate of God, or can yield its best and highest fruit unless done purely out of the love of God and without any personal interest in it. In the *second* place, there is no form of Vedanta of which the doctrine of a Personal God is not an indispensable and essential part. Even in the Advaita-Vedanta, we have the conception of the *Saguna-Brahman* (or Personal God), and faith in him is the essential preliminary to the attainment of Mukti or realisation of the one Atman. In the *third* place, even after one has attained to such realisation here on earth, one has to make it a permanent fact (as Mukti), and till then Bhakti is inculcated as essential both to the obtaining of the divine grace which is to hasten such permanent attainment and to the preservation of the human mind and body in health for the purposes of such attainment.

* * *

What is the "surfeit of intellectualism" of which Mr. Underwood speaks as leading to the "Yearning for a God who should be real and near." We have already pointed out that in India religion in all its forms is practical, and not a mere intellectual comprehension of certain propositions through the elucidation of texts or the application of the rules of the syllogism. Of course the Veda (including the Vedanta) has to be studied with the aid of a competent teacher before the aspirant for spiritual perfection can engage in the rituals or the processes of meditation which have to be put into practice. But in such a study there is nothing which can be appropriately termed "surfeit of intellectualism,"—nothing like the interminable discussions and speculations which have become associated with the philosophy of the West. In India, too, we have what is known as the three systems of Vedanta. But their study need not take up much time, nor is their thorough mastery indispensable for the practical attainment of the highest form of Jnana. When a disciple finds the proper Guru who can lead him from darkness to light, then alone he has found what is needed. Without a Guru's gracious and merciful leading, no amount of dialectics or speculation can bear fruit in the realisation of the soul's perfection.

* * *

The Revd. Underwood then goes on to speak of Bhakti and its fruits as follows:—"Bhakti is like Christianity in that it recognises the uplifting and redeeming power of love." But, "the bhakti movement has not produced anything like the fruits its early apostles expected, simply because of its ethical deficiencies." And why ? Mr. Underwood's argument is stated as follows :—"The Hindu says, direct your passionate love and devotion to Rama or Krishna and you will be saved. The Christian says fix your love and devotion on Jesus Christ. Now if it be true that we become like what we most desire, who would hesitate between Krishna and Christ ?" To this we reply as follows :—*Firstly*, in Hinduism, we believe only that one can become like Isvara in purity and love, but not in power,—for Iswara alone has the function of *Jagadvyapara* जगद्व्यापारं the creation, protection and dissolution of the universe in accordance with the Karma of all jivas (living souls). In the *second* place, Krishna is Isvara Himself, absolutely pure and perfect. Mr. Underwood asks,—"Who would hesitate between Krishna and Christ ?" And again :—"Hinduism has no figure, historical or legendary, that it can place beside Jesus Christ in his moral supremacy." We

reply that Mr. Underwood must make a reverent study of our sacred books under a gracious Guru before he can understand our conception of the personality and career of Sri Krishna. When he asks, "Who would hesitate between Krishna and Christ?", he is evidently referring to Krishna's sports with the Gopis of Brindavana. Sri Sukadeva's explanation of the Gopi incident in the Bhagavata-purana is a sublime page of India's spiritual history, and only those who are pure and perfect like Sukadeva can understand it truly. Moreover, even a great Christian Missionary, the Revd. Sakes, in a work called "Christ and Krishna," has written as follows;—"Krishna's love for and by the Gopis is a pure and holy love." When Mr. Underwood acquires a like spiritual advance, he too, will, like Mr. Sakes, be able to comprehend, in full measure, the infinite love, grace, purity and power of the personality of Sri Krishna. Sri Sankaracharya says of the incarnation of Sri Krishna in his Bhashya on the Bhagavad-Gita,—"जात इव, देहवानिव. As if he was born, as if he was the possessor of a body." The Hindus believe that Sri Krishna is the Supreme Divinity Himself, the Spiritual Perfection which is the glory of the Lord of All Creation.

* * *

The Revd, Underwood says:—"Hinduism must decrease, and Christianity must increase." That is a story with which intellectual and spiritual men have little to do. The test of numbers is always a fallacious one. Do not fools outnumber the wise everywhere in the world? A sensible and learned writer says:—"The masses in every country must be fetish-worshippers." Moreover, as regards the methods adopted for propagating Christianity, the less said the better. The Duke de Rohan said truly:—"If there is to be only one in the world believing in my religion, I would be that one." Even in the present age of India's spiritual degradation, we have had unmatched saints like Ramakrishna Paramahamsa. And of the late Swami Bhaskarananda of Benares, the eminent Christian Divine, Dr. Fairbairn, who paid him a visit during a lecturing tour he undertook in India said:—"I saw in him the power of a renunciation rare in Europe." There are still hundreds and thousands of highly spiritual men in India, the like of whom cannot be found in any other country in the world. And herein lies the undying glory of our eternal and perfect religion.

Olla Podrida.

The *New India* dated 6th April conveys to us the happy news that the Boy Scouts' display was a brave show. Imaginary fractures of bones were set right in no time and this unparalleled performance was duly noticed in a two-column appreciation. Mr. Justice Seshagiri Iyer is said to have been enraptured by the scene and to have said "that scouting was the most admirable form of education" and to have further wished "that we might soon have a troop in each village." I hope so too so that we shall all of us be scouting merrily all day long and never bear any of the burdens of life.

* * *

Do you know that on the 9th April 1918 there were two great aids to national education—a recitation by Mrs. A. B. and a Greek representation of Sarojini *Devi's Harvest Hymn* in which fourteen Indian and European ladies and gentlemen took part. There was also a "Spinning Song" danced by three Greek maidens. I suppose that the harvest dance symbolises the splendid outturn of rupees, annas, pies, jewels, etc. etc. etc. for the great cause. Indian ladies also have taken part in it and will I hope, hereafter at least, add dancing to their innumerable modern accomplishments. O happy India of the future! Blessed art thou among the nations of the earth!

* * *

The self-denial week has come and gone. There were *bhajana* parties in honour of the cause of National Education. No wonder, because we must have democratisation of everything including God. The National Education week bazaar was opened to the admiring gaze of the world. There was a motor-car procession. What

else are motor-cars made for? The procession of these modern leviathans was like an elephant dance. The Baliwalla Parsi Theatrical company staged "Lanjure Gauher," and weary patriots had to yawn over that performance after being blessed with a vision of *Savitri* and *Malini*. The days were thus "compact of sweets" and national education was distilled from varied fruits of pleasure.

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During the self-denial week there were phenomenal acts of self-denial by Mr. G. S. A. He had no tea or food or electric current (probably because his self-luminosity did not need it) or even attendance by Triveni. There are yet heroes in this world. But we sincerely sympathise with Mr. and Mrs. Jinarajadasa who could not give tea to Mr. G. S. A. during the week. Mr. G. S. A.'s heroism has cost him his tea and them the joy of giving tea to him.

***

Mr. C. Jinarajadasa says that the democracy is a slow self-manifestation of the Purusha. How did he find out the shakings of the body of that weary Titan whose secret actions have been thus laid bare? Perhaps even the world-war now going on is a self-manifestation of the same unknown personage.

***

The Hon'ble Mr. T. Rangachari protested at the N. E. W. meeting that he was not a convert but had been a national educationist all along. Methinks he protested too much. Everybody is a national educationist, but the question is if he is National Educationist (mark the capitals please) and swears by the new gods. The Hon'ble Mr. Rangachariar then made a momentous pronouncement and said that he was prepared to act himself and would announce at the meeting next day what he proposed to do in the matter. We learn that he has acted after all.

***

In the leading article in the *New India* dated 11th April 1918 the Hon'ble Mr. V. K. Ramanujachariar says: "Let them remember a God in a human body is a better object of service than the Image in copper and silver." Perhaps he thinks that the human body is full of holy material and aromatic juices and that it has some special sanctity. Has it any, diviner origin than an animal body or is it from the highest point of view holier than copper and silver? Our belief is that by certain *mantras* there is a storage of divine power in particular images. Perhaps he knows some *mantras* too by which something can be stored in human bodies e.g, coffee, tea, food etc. etc. But we did not know till now that this is an end in itself.

***

It is announced that many gifts for N. E. are in embryo. We hope that they will not be *still-born*.

***

The *New India* gives us very welcome news on the 11th instant. "Last Tuesday night they (Indian women) were on the stage with their English sisters, heralding an uplift in Art, and in the audience wives sat with their husbands instead of being penned into a corner." We should like to be informed whether each husband sat on both sides of his wife and each wife sat on both sides of her husband. If our friends find a way of doing this they will be multiplying sources of enjoyment by public exhibition and by close proximity, unless husbands and wives become objects of aversion to each other in mixed assemblies.

***

Two friends have wagered Rs. 5 on the question as to whether the Vice-chancellorship of the Calcutta University is an honorary office or a salaried post. The winner pays the whole amount to the N. E. Fund. All roads lead to Rome now-a-days and all are duly advertised.

***

On the 5th April there was a woman suffrage celebration at Adyar. The day of gynarchy is drawing nigher and all must thank Adyar for it. Mrs. Rajammal and Saraswati (Mrs. Agashe) also spoke then and Indian women can henceforth vote and vote away. Mr. Jinarajadasa asked Indian women not to trust in men. We shall begin by not trusting him.

***

Principal Paranjpye says that National Education is a congregation of all the educational fads of the land and that it is a sort of Cave of Adullam to which everyone dissatisfied with any phase of our educational system may betake himself or herself." We cannot agree with his views in all respects but his criticism of the present scheme of N. E. (Mark the capitals again) is sound on the whole. We want a supplementary and not a supplanting scheme as we have already stated—a scheme which will increase our knowledge of the applied sciences and which will provide for the starting of industries where such knowledge can be put to use for our industrial regeneration.

SCRUTATOR.

Varna-Asrama-Dharma.

(*The substance of two learned and inspiring lectures delivered by His Holiness Sri Sankaracharya Swamigal at Kumbakonam.*)

During such a period known generally as the *Grihastha Asrama*, a Grihastha has to repay the three great debts he has contracted in the course of his several lives, namely, the debts due to the *Devas*, the *Rishis* and the *Pitris*. This is an Asrama based on *Niyama* or system throughout. It is on that account that a large number of *Samskaras* has been laid down for this *Asrama*, *the* Asrama on which the whole world must rely, if it is properly conducted. To this Asrama belong Twenty-six Samskaras (the 15th to the 40th). They are:—

[I] The Five Yagnas or *Pancha-Yagna*, namely, Deva-Yagna, Pitri-Yagna, Bhuta-Yagna, Manushya-Yagna and Brahma-Yagna. The first of these is to satisfy the Devas, the second to satisfy our Pitris, the third for the well-being of the Bhutas or the various creatures of God on earth—a Yagna which transcends all modern conceptions of charity —the fourth being for the satisfaction of human beings, by various forms of charity, and the fifth and last for the satisfaction of Self, by means of the constant study of the Vedas, the Vedangas, the Shastras, &c, learnt in the Gurukula, during Brahmacharya.

[II] The Seven Yagnas, relating to our *Smartha-Karma*, known as *Saptapaka-Yagnas*, namely:—(1) *Parvana* or *Sthali-paka*, performed every fortnight, on the first day of the Sukla Paksha and of the Krishna Paksha as accessory to Aupasana, performed daily, in the morning and in the evening; (2) *Sravani* or *Sarpa-Bali*, beginning on the Pournami of the month of Sravana and lasting up to the Pournami in the month of Margasira; (3) *Agrayana-Sthali-paka*, the offerings to Agni out of the fresh grains harvested, performed in the Vasanta and the Sarat ritus on the full moon or the new moon days; (4) *Hemanta Pratyavarohana*, a rite performed on the first night of the Hemanta ritu, *i. e.*, the first night of the month of Margasira, or on the night of the Pournami in the month of Margasira, intended for the purification of our bedding, by an annual change of bedding material; (5) *Isana-Bali* or the offerings given on the Pournami of the month of Chaitra; (6) *Masi Sraddha* or the offerings to Pitris given in the various months of the year, and (7) *Ashtaka*, performed on the eighth day of the dark half of the month of Magha, beginning on the seventh night, or, in the Kali Yuga, the rite known as *Dadhyanjali Homa* performed on the morning of Ashtami and *Anvashtaka Sraddha*, performed on Navami.

[The Seven *Paka-Yagnas* are given by Sudarsana, the Commentator of Apastamba as:—Aupasana-Homa, Vaisvadeva, Parvana, Ashtaka, Masi-Sraddha, Sarpa-Bali and Isana-Bali].

[III] The Seven Yagnas relating to *Srauta-karma* known as *Sapta Havir Yagnas*, namely, *Agnyadheya*, *Agnihotra*, *Darsa-Purnamasa Ishti*, *Chaturmasya*, *Agrayana-Ishti*, *Nirudha-Pasubandha* and *Sautramani*.

[IV] The Seven *Somayagnas*, known as *Agnishtoma*, *Atyagnishtoma*, *Ukthya*, *Shodasi*, *Vajapeya*, *Atiratra*, and *Aptoryama*.

These twenty-six *samskaras* are enjoined on the Grihastha, because he alone has the facilities for performing them according to the Shastras, with the aid of his Dharma-patni, as he alone has got the means, as he alone has permission to earn and spend, and as his *Asrama* alone is mainly intended for *Niyama* and *Dharma*.

While doing these Visesha Dharmas and Samskaras, the Grihastha has to do his unvarying six duties of daily life, known as *Shatkarma*, namely, (1) Shastraic bathing; (2) *Sandhya*-worship at the two twilights

and at midday, (3) *Japa* or meditation, (4) *Homa* or Aupasana including fortnightly Sthalipaka on the first days of the bright and the dark halves of each month, (Pakayagna [1] above) corresponding to the Darsa-Purna-Masa Ishtis among the *Sapta Havir-Yagnas*, laid down above in relation to *Srauta Karma*, (5) *Devata-Archana* or Puja to God and (6) *Vaisvadeva* and *Athithi* (guest) Puja comprising the *Pancha Yagnas*, mentioned already, and the worship and the feeding of one or more guests every day.

Thus by leading a life of *Niyama* throughout and by leading a life of thorough-going *Dharma*, bereft of direct advantages to himself or to his own immediate surroundings, with life all-devoted to the service of humanity, the Grihastha transcends all considerations of self; and if then he feels that his mind is thoroughly purified and fitted for the still higher stages of life and if he feels he can work for his self-realization of Brahman, through *tapas* or unceasing meditation, free from all Karmas he can, when he has a grandson born, or when his hairs have grown grey, take his wife with him, leave his home, and repair to a forest and spend all time in meditation. This Asrama is called the *Vana-Prastha-Asrama* which is not however, recommended for adoption in this age of Kali, for various reasons. During this Asrama, he may live with his wife for *Susrusha* or service, but he cannot lead the life of a Grihastha. He may also visit his home at fixed times and he may keep a small store of things for his life. But when one rises above this stage and feels one's *Atman* going before one on its onward path, one must leave all and with full *Vairagya*, leave one's wife, home, children, property and all worldly belongings and attachments and start on one's *Mahayatra* or the great journey to the Infinite Brahman, with the aid only of one's Vairagya and constant life in and meditation upon the Infinite Brahman. To him the opposites have no attraction and all the world is embodiment of Maya. He lives by *Bhiksha*, on the food given to him by the worshipping Grihastha. The food that he takes is as medicine taken for the disease of the stomach, known as *Kshut-badha* and not as food taken for the satisfaction of his *Jeeva* in this material earthly frame, which is the shell, soon to burst and liberate the *Atman* and make it one with Brahman, whose substance and form it really is. The Sannyasi who has such an end in view, leads his life only for his *Atma-vidya* and for *Mukti* or realization of self. This highest stage of life in the highest Asrama of the highest Varna is the goal of *Varna-Asrama-Dharma*. Of these four *Asramas*, described above, the Brahmacharya and the Grihastha Asramas are common to the three Varnas—Vaisya, Kshatriya and Brahma—while the Vana-Prastha-Asrama belongs only to the Kshatriya and the Brahma Varnas, and the *Sannyasa Asrama* can be reached only by the Brahma-Varna. This gradation laid down in the Varna-Asrama-Dharma inherited by us from the very Creator of the Universe, and followed by us from the very beginning of Creation shows clearly the aims and ideals for which the life of an Arya in Aryavarta stands. The end of Varna-Asrama-Dharma is to prepare us to reach this ideal of Brahmagnana Brahma-sarupya by means of Chitta-suddhi, through the complex code of life known as *Varna-Asrama-Dharma*. We are, as descendants of the Rishis in this Holy Land of Aryavarta, placed in the fold of Varna-Asrama-Dharma by the benevolent Lord of the Universe Sri Narayana, and it is our first and foremost duty to use our opportunities and work as best we might to realize the aims and ideals of *Varna-Asrama-Dharma*, and to liberate humanity by slow degrees from the bonds of birth and death and lead humanity to its goal of Oneness with Brahman in the fulness of Time.

Our Present Situation, Social and Religious.

(A Few Words to The South Indian English-Educated Hindus, Brahmins and Non-Brahmins.)

BY G. RAMACHANDRA AIYAR B.A., B.L.

BRAHMIN, THE CUSTODIAN AND TEACHER OF VEDIC KNOWLEDGE.

Whatever others may think or say in their ignorance or prejudged notions, it is only through you Brahmanas the world has to derive its benefit from Vedic wisdom. None can truly believe in the Veda without believing in the truth of its contents, which,

in clear terms, give the privilege, rather, assign the duty, exclusively to the Brahmana to transmit Vedic knowledge to others. His is the exclusive function to spread such knowledge abroad because of the unbroken continuity of his direct descent, physically and spiritually, as shown by his Gotra and Pravara, from one or other of the Great Maharishis, the original recipients and preservers of all Vedas and because of the purified condition of his being by reason of the several Vedic Samskaras (purificatory ceremonies) ever since his advent into his mother's womb, itself purified beforehand by Vedic Samskara. Of course, any one, in these perverse days of free thought and unbridled action, may with impunity, in open defiance of all tradition and true propriety, pretend to read or chant, understand and even expound the Vedas. But, the truth remains that the Vedas cease to be Vedas, and real Vedic knowledge actually vanishes, when approached by unqualified intruders, impure for the purpose, both hereditarily and in themselves. However clever and keen-intellected the Vedically unqualified may be, he cannot approach, much less, chant and expound the Vedas; I repeat, they are no Vedas if pronounced or chanted by him. However keen and level-headed the Vakil may be, his pronouncements make no Judgments. It is only the pronouncement by the Judge, nominated as such, however dull and crazy he may be, that passes for a Judgment really enforceable in Law. You must all know also that the very chanting of the Veda by the duly qualified has its own immense force for the good of the chanter and all, and that its recital by others means sure trouble and ruin, particularly to the reciter. This exclusion is not based on any ground of jealousy. It is founded on the rule of right and safe preservation of mighty forces of subtile nature in pure, proper quarters for the common good of all, and of necessary prevention of certain harm, both individual and communal, resulting from an ignorant playing with such forces by unqualified, untrained, unclean hands. It must be borne in mind that even among Brahmins it is not all that are qualified to recite the Vedas, or at all times. The Brahmin women cannot recite nor the Brahmin males on occasions of pollution and other occasions when their physical bodies are impure, contaminated either in themselves or by surroundings. Anyhow Vedapurusha Himself has so declared (and He certainly knows best) without leaving it to be considered and decided by us the free Judges of everything whether known or unknown, that by birth-right you Brahmanas are alone qualified to be the custodians of the Vedas and to become the teachers of the Supreme Truth (It having been revealed only through the Vedas) and also, in fact, of every other truth subsidiary thereto. But, you cannot, and ought not to, teach unless you are properly taught yourselves, and unless you yourselves have strictly followed in life what you have been directed to follow.

PRESENT CONDITION AND POSITION OF BRAHMINS.

Unfortunately for you (Brahmanas), several causes, largely beyond your control, but not wholly, have for long conspired together to pull you forcibly down to a position from which it seems well-nigh impossible for you to ascend again to your original level of spiritual activity and absolute usefulness. Your very ideals seem to have been changed. Your time is all occupied in the pursuit of material comforts, some necessary and many unnecessary and even injurious, and in such pursuit you have had to compete, in certain quarters, with your less gifted brethren, particularly, the Vaisyas and the Sudras, and the result of it has led to a loud uproar that large sections of money-earning professions, in and outside Government Service, are monopolised by you. Your critics forget that bigger plots of the money-earning field, such as agriculture proper, trade and commerce and manufacture of all descriptions, which all are alone the true materially profitable occupations for man, are in a great measure actually monopolised, and left to be monopolised, by them. Note this please. The Kshatriyas as such have ceased to exist, at least are rarely found. The civil duties of state-administration under the King Emperor, that is to say, of public civil service, superior and inferior, which formely belonged largely to the Kshatriyas, are, in their absence, taken up by the more competent class of the Hindu community, the Brahmins, for making their living possible under new condition, though much to the prejudice of their spiri-

tual progress, and actually for the immense good of the state and the country. It is only just and proper, though certainly not from the point of view of true Brahmanyam, that, when the Kshatriyas' places have to be filled up in the administrative organism, recruiting should be contemplated firstly from the more efficient class of the people, rather than from the less efficient ones, if the Government has really in view the efficiency of the state-administration, especially when the members of the former class are clearly available. It passes one's comprehension indeed to get at the rationale of the present day complaint of some of our Non-Brahmin friends. Has any one of the complainants been ever prevented from competing? If he finds merit somewhat wanting in him, let him by all means acquire it. The Brahmins are bound to help him, if their help is needed for the acquisition of merit. Where is the room for complaint? Is the Non-Brahmin agitator also going to complain to the Madras University authorities that they are giving more passes to the Brahmins in the Examinations? Taking alone the higher examinations we find the following results, up to the end of 1916, as the latest University calendar shows :—

Out of 14138 B.A.s 9654 are Brahmins.
Out of 322 Honours B.A.s 224 are Brahmins.
Out of 461 M.A.s 359 are Brahmins.
Out of 3384 B.L.s 2499 are Brahmins.
Out of 46 M.L.s 42 are Brahmins.
Among the M.B. and C.M.s Brahmins have contributed the largest No. namely, 61, while the number of Non-Brahmin Hindus is only 47.
Out of 14 M.D.s 6 are Brahmins. (4 alone of the rest are Non-Brahmin Hindus),
Out of 6 B.S.S.s 5 are Brahmins.
Out of 150 B.C.E.s 116 are Brahmins.
Out of 7 who hold titles in Oriental Learning 5 are Brahmins.

And also a very large percentage of L.T.s namely, 1023 out of 1385, are Brahmins. These University figures are abominably disproportionate and therefore unjust according to our complainant, especially considering the very small percentage (about only 3 per cent) of the whole community the Brahmins number. Allow me to say plainly that the extra energies of the complainant had better, instead of being wasted in meaningless complaints of this kind, be usefully spent for the true educating of himself and all his friends. Further, my dear Non-Brahmin brothren, you do not sometimes so readily offer your services as Brahmins do. Just now, the Government wanted to give the benefit of military training to the Indians, and desired to enrol as many as possible for the "Indian Defence Force." According to Sir. P. S. Sivaswami Iyer's figures at one time, I remember that out of 1047 applicants for the Madras Presidency about 550 were Brahmins, and the remaining, less than 500, comprised Non-Brahmin Hindus, Christians, Mohommedans &c. &c. all put together. So also we find that, in the first batch trained at Trichinopoly (for the Defence Force), out of the total number of 244 the Brahmins were about 125 in number and less than 120 comprised all the other classes of Indians together. Whoever prevented our Non-Brahmin enthusiast from using his fiery eloquence for the benefiting of his varied community when the Government offer was openly available? The Indian Non-Brahmin communities are certainly much more fitted, physically and by their habits, for military service than the Brahmin community.

Why did they not then contribute at least their numerically proportionate number for the Defence Force? They talk loud about proportionate representation in the Legislative and other Councils of future India. They complain sorely about their numerical disproportionateness in the several departments of public and private service. When the question of voluntary offer for military service, especially at this juncture, involving some risk evidently, comes up, their sense of capacity, usefulness and honour dictates that they should keep themselves back. Why? Please don't mistake my words. I am only driving to a conclusion which is not much to the credit of the Brahmins also. All this is only proof to show that the Brahmin alone can adequately fill up the place of the original Kshatriya in all kinds of State-service by easily descending to the Kshatriya level. The ascent of the Vaisya or of the Sudra to that level is not quite so easy. This is only a general rule, and it must have its own numerous exceptions, as most general rules do. From the religious point of view it must, no doubt, be plainly under-

stood that Brahmanyam will be at a great discount if Brahmins take to military service, and that Civil service may not so far retard their spiritual progress. Hence naturally we find Public Civil Service filled in largely by Brahmin element. Again, having been all along teachers for all, and also state-advisers under their Hindu Sovereigns and latterly under foreign rulers also, the Brahmins are found in large numbers in the Educational Department and in the legal profession. Thus, the much complained of monopoly, even if actual monopoly it were, by the Brahmins of the occupations in Public Service and of the professions of teaching and advocacy, is in a way justifiable, at least as a circumstance that may be put up with in consideration of their present position as uncared for Parpans thoroughly bereft of even the possibility of a revival of their traditional, Sastraic means of livelihood at the Yagnasala or the King's Court and Sabha, or even at the paddy field in the harvest season, and actually devoid of every other kind of encouragement and patronage by the state and the people enabling them otherwise to keep their bodies and souls together and to, at the same time, continue if possible in their silent work of spiritual advancement, whether recognised or not by others. My dear Non-Brahmin friends, you have in fact to thank the Brahmins for not intruding much in your acquiring a monopoly in the vaster fields of really profitable engagements noted already, namely, agriculture, commerce by land and sea, industries of all kinds and such like. Your ostensible supporter, but real enemy, is the present-day social reformer who is more often found in the Brahmin body, and who would staunchly recommend Sea-voyage and manual industries for the Brahmins, leading thereby to a keener competition by them with you in all walks of life or fields of activity, the result of which cannot but be unfavourable to you in the end. Your true interests will be served only to the extent to which your genuine support of the orthodox Brahmins and of their ways of life extends. Excuse my candour when I say, and my duty to you requires me to say, that, laying aside once for all the crooked ideas and false notions created in your minds partly by your own mistakes and prejudices, and partly by the delusive pretensions of your so-called friends the heterodox Reformers, you must firmly believe that the truly orthodox Brahmin is your real friend and saviour, both for the life here and for the life beyond.

(To be continued.)

Andal's Tiruppavai.

(BY V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

There is a small tradition connected with the eighteenth stanza to which it may not be out of place to refer. It is said, on one occasion, when Sri Ramanuja was going his round for *Madhukara* (begging and collecting food, from door to door), reciting this poem, to which he was specially attached, he found himself in front of the house of his *Acharya*, Periya Nambigal, when chanting the said stanza. The outer door of the house remained bolted, but was abruptly opened by Attuzhai, the daughter of Peria Nambigal, who heard his voice, as the last words of the stanza, செந்தாமரைக்கையால் சீரார்வளை யொலிப்ப வந்து திறவாய் மகிழ்ந்தேலோரெம் பாவாய், "with (thy) hand of red lotus and with the jingling of beautiful bangles, come and gladly open (the door)" were being sung, and Sri Ramanuja, who was deeply immersed in the theme of the stanza at once fancied her to be Nappinnai herself and fell into a rapturous swoon. The incident was, of course, reported to Peria Nambigal, who recognised the stanza at once even before it was mentioned to him.

In the above stanza, the gopis requested Nappinnai to introduce them to the Lord and in the next two stanzas they address them alternatety, the former to recommend them to her spouse and the latter to 'wake up' and manifest Himself to them. These were immersed in each other's embrace on their soft bed in the couch supported by elephant-tusks (the tusks of the elephant conquered by the Lord). The standing-lamp shed its lustre before them and the sweet smell of Nappinnai's hair, which could lend its fragrance to the very flowers that ornamented it, perfumed the air. The Lord is full of both grace and

power, grace which makes him anxious for the welfare of his devotees and Power by which He puts down and crushes all evil, but He remained caught in the eddies of Nappinnai, her large and beautiful eyes (மைத்தடங்கண்), her full and delicate breasts (செப்பன்னமென்முலை), her red and cheery lips (செவ்வாய்) and her slender waist (சிறுமருங்குல்). Both the Lord of grace and Power and the Fountain of Mercy, were present, but neither would be forestalled by the other in welcoming and receiving the gopis, and thus it was that these were able to snatch a brief moment for calling to them alternately.

Lest the unwary reader fall into any misconception, it may be necessary to state that "the eddies of Nappinnai" which captivated the Lord and rivetted His attention, were, in reality, not of flesh and blood. It is heart-rending how much, Lord Krishna, our perfect Avatar and God of Love, has been misunderstood and vilified by ignorant foreigners, especially the Christian missionaries of the lower order. Of course, they have not read our books, much less, comprehended their meaning. How else is it possible to conceive that they could find fault with the doings of One whose unquestionable sanction or otherwise, constitutes the sole standard of Right and Wrong. Well has it been said :

यत्त्वत्प्रियं तदिह पुण्यमपुण्यमन्य-
न्नान्यत्तयोर्भवति लक्षणमत्र जातु ।
धूर्तायितं तव हि यत्किल रासगोष्ठ्यां
तत्कीर्तनं परमपावनमामनन्ति ॥

"What pleasest thee is Virtue, the contrary is Non-virtue. Distinguishing feature, none other, ever is, between the two. The chanting of Thy love-sportings in Rasa-play, is hence, verily deemed most purifying (by the great)."

Our religion not only proclaims that the *gnanis* (wise men) are attached to the Lord beyond description, but He loves them in an equal degree, nay more. प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ज्ञानी त्वात्मैव मे मतं ॥ It cannot indeed be otherwise, because Love must be bilateral to deserve its name and be efficacious. As the extent of love borne by two persons who are inseparably attached to each other, is determined by their respective capacity and goodness, and as the Lord is so much more capable and good than ourselves, it necessarily follows that the love borne by Him towards us must be infinitely greater than what the best of us can reciprocate. So says Valmiki of Lord Rama.

कथंचिदुपकारेण कृतेनैकेन तुष्यति ।
न स्मरत्यपकाराणां शतमप्यात्मवत्तया ॥
व्यसनेषु मनुष्याणां भृशं भवति दुःखितः ।
उत्सवेषु च सर्वेषु पितेव परितुष्यति ॥

"He is gratified by any single act of kindness; but being large-minded, He forgets even a hundred faults." "When men grieve, His sorrow knows no bounds; when they are joyful, He verily feels paternal delight."

All incarnations of the Lord originate in His natural Love and Mercy for His children, but Krishna's incarnation was pre-eminent in that respect and due to His ardent desire to mix with the lowest of us and elevate us to perfection. And if in His quest after souls, His unfathomable kindness and condescension induced Him to play with the shepherds and shepherdesses are we to condemn such Leelas as unbecoming or immoral? Was it really not the *incipient knowledge* that he saw in the *eyes* of the shepherd-girls, the *budding devotion* that he saw in their half-developed *breasts* and the creeping *Vairagya* (renunciation) that he saw in their slender *waists*? But the *swapadesa* or inner significance of the inscrutable doings of the Lord is not understood or realised except by those who have studied our books in the proper traditional method.

Nappinnai's grace was of course, immediately bestowed on the gopis and their supplication to the Lord, in Her company, is dealt with in the next two stanzas. There are two qualifications necessary for the acceptance of an aspirant by the Lord, namely, he should be free from Abhimana or egoism and he should owe no allegiance to any other but the Lord. The gopis declare they have both these qualifications. Their egoism had been wiped out by the

super-human deeds of the Lord and His inestimable qualities had redeemed them for himself. See the natural and eternal Father and owner of all the worlds priding Himself on his dutiful sonship and on being the owner of the cows derived by Him from His father, cows which were as innumerable as His good qualities and as noble and generous as Himself, in filling all vessels taken to them, to overflowing, with their continuous and copious shower of milk.' He whose foundation lay deep and unshakeable in the highest source of knowledge (the Vedas) and whose greatness was inconceivable (beyond word and thought), had visualised Himself to the whole world! The Lord conquers no less by His good qualities than by His skill in actual warfare, as was said of Rama:

सत्येन लोकाञ्जयति दीनान्दानेन राघवः ।
गुरून् शुश्रूषया वीरः धनुषा युधि शात्रवान् ॥

"The brave scion of the Raghu race, He conquers the worlds by truth, the poor by charity, the *gurus* or teachers by service and the enemies by His dhanus or bow, in war." Being the Universal Father, the Lord has no enemies but only His own children, and the objects of His displeasure are only those who offend His servants and devotees and even the punishment meted out in the last resort, to such intensely misguided souls, is only to purge them of their wickedness and gather them unto His sacred and ever-benevolent feet. The Lord's conquest of the gopis by His super-human love and condescension was as complete as His conquest of the wicked by sternness and they took refuge in Him in the same submissive spirit free from all egoism and with the firm and unshakeable conviction that none else was entitled to claim their allegiance and service. Their submission was, however, more blessed, as it was voluntary and cheerful and their prayer was simply that He may cast His kindly glance, which removes all sorrow, on them.

The Lord could not brook any delay in receiving those who seek after Him and granting their prayers. He is always in quest of souls and the slightest inclination on their part to accept His ever-ready aid and protection is sufficient to please and gratify Him and set Him to work for their redemption and salvation. When the forest hunter, Guha, met Rama on the bank of the Ganges, and merely made a rustic offer to minister to His wants, He said:

अर्चिताश्चैव हृष्टाश्च भवता सर्वदा वयम् ।
पद्भ्यामभिगमाच्चैव स्नेहसन्दर्शनेन च ॥

"By your coming on foot and by your exhibition of friendship, we have been honoured and pleased in every way," and when the Rishis of Dandakaranya prayed for His protection from the Rakshasas who were giving them trouble, He said,

नैवमर्हति मां वक्तुं आज्ञाप्योऽहं तपस्विनाम् ।
प्रसीदन्तु भवंतो मे ह्रीरेषा हि ममातुला ।
यदीदृशैरहं विप्रैः उपस्थेयैरुपस्थितः ॥

"It is not fit, that you should speak to me thus; I am to be commanded by men of *tapas* (like you). Regard me with kindness, sirs; it is extremely bashful to me, that I am resorted to by such pious men like you, who deserve to be reverently approached (by me)." Such is His nature, to blame Himself for not being the first in the field. He felt, therefore, for the gopis whom he had allowed to come all the way in quest of Him, and pacified them by His ambrosial speech even as Rama pacified Vibhishana, when the latter sought His refuge on the sea shore. And the gopis at once ask Him for a public audience to lay the purpose of their visit at His feet. This is done in the twenty-third stanza and the manner in which they want the Lord, whom they compare to the majestic lion resting in his mountain den for winter, to rouse himself up and make a dignified move to the Hall of Audience, there, to grace His throne and hear their prayer, is simply grand.

(To be continued.)

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
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Dharma—VI.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

Before dealing with the Buddhists further, let us turn aside and see what are the dangers that threaten the Vedic Religion now. We are fully aware that we have to digress, but we are at the same time unable to resist that temptation as it has an indirect, but at the same time a practical bearing on Dharma. "The Varnasrama Dharma movement in its extreme form is as much disapproved by the Home Rulers as by the Non-Brahmins and Panchamas" (New India Sept. 12. 1917.) Such is the self-satisfied, rather, self-conceited dictum of "*New India*" meaning thereby that those who belong to the Vedic Religion cannot be Home Rulers, as if Home Rule is their sole monopoly. The curt reply to this would be in the words of Bhagavan Badarayana who said "दृश्यते तु" (Br. Mi. II. 1—6) which means "*But it is seen*" in reply to an objection of the *Sankhyas*. There are Home Rulers who are followers of the Vedic Religion and it is immaterial whether or not the followers of Mrs. Besant admit them into their fold. But we must declare that it is highly ridiculous and silly nonsense to refuse to recognise their existence when they do actually exist. The Mohammadans have been admitted as Home Rulers though they have their own religion and customs peculiar to themselves. The Christians can be recognised as Home Rulers, but not a follower of the Vedic Religion for the simple reason that they happen to hold views,—that are the outcome of dispassionate and impartial reasoning of their forefathers—which is not palatable to the then Brahmin editor of that paper. And yet Mrs. Besant talks loudly that "in social life Theosophists have rendered and are rendering service by their attitude of perfect friendliness and ignoring of race distinctions" (*India a nation. page 34*). Wonderful are the ways of the Theosophists. Instead of infusing the spirit of conciliation, they are, by their effrontery simply alienating the orthodox party from them day by day. This is due to the passive and unoffending nature of the Varnasramites. The bitter lesson has been taught and sooner or later they will have to force their passage into their fold and assert their *will* to exist as a nation.

Next Mr. P. K. Telang cites Mr. Tilak as one who, though the leader of the orthodox party, openly dined with others with whom interdining is prohibited, and draws the conclusion that others also may do the same without any fear of offending the Sastras and so promote social amelioration. That Mr. Tilak is a great man and the premier leader of the orthodox party no one denies; but whether all his doings without any exception are unobjectionable in the eyes of the Sastras is matter which requires close examination. How the Sastras have acquired absolute authority will become clear when we finish the discussion on the relative merits of the *Pramanas*.

But assuming, for the time being, that the Sastras have been proved to be of absolute authority, we have to point out that an action condemned in the Sastras, cannot become *valid* by being observed by one for whom we have regard for his other merits Many have strayed away from the Path of the sastras in ancient days; they were truly great and nobody dared to question their greatness, but yet their actions, if they happened to be against the sastras, were not in the least set up as models to be copied. Says Brahmananda in his *Purushartha Prabodha* an authoritative treatise on Advaita, thus—

"पराशरदधीचेन्द्रवसिष्ठकमलोद्भवाः ।
विज्ञानेश्वरमुख्याश्च श्रुत्यसंमतकारिणः ॥ १ ॥

प्रबलेच्छारऽधवेगापस्मारपरिपीडिताः ।
परदारस्वदुहितृगन्तारः काममोहिताः ॥ २ ॥
एतेऽतिशिष्टा इत्यत्र सन्देहः कस्य वा भवेत् ।
तथापि तत्तदाचारः प्रमाणं किं वदाद्य नः ॥ ६ ॥

(*To be continued.*)

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